A SERMON

PREACHED BY

Mr JAMES ROW,

SOMETIME

MINISTER AT STROWAN,

In St Geillie's Kirk at Edinburgh,

WHICH HAS BEEN COMMONLY KNOWN BY THE NAME OF

Pockmanty Preaching.

Jer. xxx, 17. *For I will restore Health to thee, and I will heal thee of thy Wounds, saith the Lord, because they called thee an Out-cast, saying, This is* Zion *whom no Man seeketh after.*

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Yesterday Forenoon.

15 FEB 68

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Jer. xxx, 17. *For I will restore Health to thee, and I will heal thee of thy Wounds, saith the Lord, because they called thee an Out-cast, saying, This is* Zion *whom no Man seeketh after.*

I NEED not to trouble you much who is meant by Zion here; ye a' ken it; its the puir Kirk of Scotland; for the Kirk of Scotland is wounded in her Head, in her Hands, in her Feet, and in her Heart.

First, In her Head, in the Government. Secondly, In her Hands, in the Discipline. Thirdly, In her Heart, as in the Doctrine. Fourthly, In her Feet, as in the Worship.

First, The Kirk of Scotland is wounded in her Head. She has gotten sic a clash in her Head, as has gart all her Harns jaap, and her senses, that is, her sense of seeing; for the Kirk of Scotland wald a seen als well as ony Christian Kirk in the wyd warld, but now she canna distinguish betwen White and Black: for bring but Pepery before her, and she canna discern betwen that and the true religion.

Secondly, She is wounded in her Hearing; The Kirk of Scotland could a heard and distinguished; but seh the Organs were brought in she has grown as deaff as a Door Nail.

Thirdly, The Kirk of Scotland could a smelt as well as ony Kirk in the warld, but the Kirk of Rome smelt so strangly, that she cou'd a tald you she smell'd of the Whore of Babel; but now bring the stinkenest Pepery to the Kirk of Scotland, and it will smell to her as sweet as an Apple; now, poor spectacle! ye hae seen her hands and her sare Legs, a woeful object! pity her if you will; what say ye to the curing of her Senses? but some will tell she is in as good a case as ever she was. I'll tell you how sae,

First, The Kirk of Scotland sees better than e'er she did before; the Kirk of Scotland saw her Ministers in good little short Cloaks, with Black Velvet Necks, and their little Cloaks turned mae Sauls to GOD, nor ever the lang Gowns did; but ye shall see the prydful Prelates harled up and down the Town in Coaches, as in as many Muck Carts; that is a braw sight indeed.

Secondly, The Kirk of Scotland tastes better than ever she did, and how sae? I'll tell you; a good minister wad a been content of a dish of plain Milk and Bread, humble meat indeed, but our Prelates now, maun hae a lick of the best of it; so ye see

the Kirk of Scotland tastes better than ever she did, and I have done with her Senses.

Now, I'll tell you how she is wounded in her Hands, and that I call the Discipline of the Kirk. For,

First, they flichtered the Kirk of Scotland; ye ken weel they use to flichter thieves and runaways; the Kirk of Scotland was baith.

First, She was a Runaway, and that was the glorious time of Reformation, when she came clear awa fra Rome, and hard did they follow her, and fain wad they been at her, but and they had gotten their will, she wad a been sure of her Ladetties, or to speak mair plainly, of her Dichells, but God be thanked they did not o'ertake her.

Secondly, The Kirk of Scotland is a thief; alas! she has gone to Rome, and has stown the trash and trumpery, as the Books of Common Prayer and Cannons, wallawa! But what trou ye she is flichtered wi', but with a silken threed, and a canonical obedience to their Ordinary, and wow but we have taken great delight to be bound. We had ance a bonny Kirk, but after they gat us fast, they made the silken threed a cable tow, with which they girded us so fast, that we cou'd nae sae much as fidge, but either we must run into the danger of blind obedience on the one side, to accept of all Idolatry and Superstitious ceremonies they

imposed on us, or on the other hand, be mensworn Men; Na, the Kirk of Scotland is sae wounded in her Hands, that thir twenty years bygane she cou'd not mak her hammock in a cauld day, for the Kirk of Scotland thir twenty years by-gane cou'd not have a meeting in a lawful assembly, and so I have done with her Hands. Now I come to tell you how she is wounded in her Feet; and that I call the Worship of the Kirk of Scotland.

The Kirk of Scotland was a bonny trotting Naig, but then she trotted sae hard that never a man durst rid her, but the Bishops, wha after they gat on her back cross Langed her, and Hapshackled her, and when she became a bonny pacing Beast, they took great pleasure to ride on her, but their cadging her up and down from Edinburgh to London, and it may be from Rome too, gave her sic a Het-coat that we have these twelve months by-gane been stirring her up and down to keep her frae sounding; yea, they made not only a Horse but an Ass of the Kirk of Scotland. How sae, quo' ye? What mean ye by this? I'll tell ye how, they made Balaam's Ass of her; ye ken weel eneugh Balaam was going an unlucky gait, and first the Angel met him in a broad way, and then the Ass bogled and started, but Balaam got by the angel, and till her, and battand her sufficient-

ly, that was when Episcopacy came in, and then they gave the Kirk of Scotland her paiks; afterwards Balaam met the Angel in a strait gait, and then she startled more than before; but Balaam till her again and whaked her soundly, that was when the five Articles of Perth were brought in: the third time the Angel met Balaam in sae strait a gait that the Ass cou'd not win by, and then it pleased the Lord to open blind Balaam's eyes, and that is this happy day's wark. Now God has opened all our eyes; we were like blind Balaam, ganging an unlucky gait, and riding post to Rome; and what was gotten behind him upon the Ass, wat ye? I'll tell you; there was a Pockmanty. And what was in it trou ye? but the Book of Canons and of Common Prayer, and the High Commission; but as soon as the Ass sees the Angel she fa's a flinging and a plunging, and o'ergangs the Pockmanty, and it hings by the string on the one side, and aff gaes blind Balaam, and he hings by the hough on the other side, and fain wad the carle been on the saddle again, and been content to leave his Pockmanty. But, beloved, let not the false swingour get on again, for if he get on again, he will be sure to get on his Pockmanty also.

The Fourth Wound the Kirk of Scotland gat, was in her Heart, and that I tald you

was the Doctrine of the Kirk of Scotland, and that is Pepery and Arinianism, whilk is sae ryfe in our Schools and Kirks; nay, are there not some of you that are sitting here and hears me, wha wad not a wisht yourselves a hundred times to a been out of the kirk, when ye hard the Peltry Stuff that cam frae them? Ye have heard many times, Brethren, (compared together) the Kirk and our Lord Jesus, for He is the Head, and the Kirk is the Body, and that our Saviour ere he entered the Ministry, he was carried by Lucifer (God save us!) to the Wilderness, where he was tempted of the meikle Devil, then he was rejected and let light of by all. But as soon as he began to work his miracles, he was carried up to Jerusalem in triumph; there was nothing in their mouths then, but *Hosannas*, and *blest is he that comes in the name of the Lord*; but the next news that they heard, in they cam with Halbarts and Jethard Stalves frae the High Priest to apprehend him; just sae is it with the poor Kirk of Scotland, for this year by-gane she has sitten desolate, and in the wilderness contemned, nothing cared for by man, and now is the glorious day, she is riding in triumph to Jerusalem, now there is naething in all mouths but *Hosannas*, but take heed when they come with swords and staves frae the High Priest that some do not with Peter shaw a pair of heels and forsake her.

They have not only made an Ass of the Kirk of Scotland, but they have betrayed her: ye ken wha betrayed our SAVIOUR, they betrayed him that were silent in sae good a cause, they betrayed him that accused him, that judged him; they betrayed him that forsook him; but whare will ye find the false Judas all the while? And now I'll tell you a tale, I darna but it is true, but ye shall have it as I have it:— When I was a little boy at the school, there was a hopeful Theologue, wha is now nae small man in the land, and being to preach the very same words of Judas, *What will ye give me, and I will betray him?* the young man learned his text sae weel, that he cou'd a tald it baith in Latin and Scots, *Quid mihi dabitis et ego Tradam illum?* What will ye give me and I will betray him? There was a Good-Man sitting at the foot of the Poupit, wha, standing up and looking in his face, said, Marie and give you a good fat bishopric and then I am sure ye will betray him. Say ye sae; wha has betrayed the Kirk of Scotland? I need not tell you; but the Kirk of Scotland was ance a bonny kirk, and a bonny Grammar School, and weel ye wat she had skill in *Regimen et Concordantia*, and cou'd a made a piece of bonny Latin, and for every thing she was forced to *da Regulam*, and when she offended she was sure of *pande Manum;* but

afterwards when she went to the College she had mair liberty, and first of all she began to Rhetoric, but instead of proper speaking, she learned nothing but Hyperboles and Allegories, then she came into the Logic, and instead of true Demonstrations she learned nothing but Homommaes and Captious Sylogisms, afterwards she came to Æthicks, but she did not trouble herself meikle with them, but studied the Politicks, and that sae well, that she turned all Religion into Meer flat Policy; for Metaphysicks she kens they are Ens, and that must be *Unum, Verum, Bonum,* and that all these three must be in True Religions; but this was too high a theme for her, wherefore she studied more the Physicks, and turned all into *Materia prima,* and made itself capable of any form they pleased to impose upon us."

After he had done with Sermon and Prayer, then stood he up to give the Blessing, and thereafter said as follows:

"I ken weel eneugh it is not the fashion of this place to speak any thing after prayer, but because I had meikle to say, and one thing dang out anither out of my head, wherefore I must beg leave to add a word or twa.

And first of all, I will speak to you wha are members of the College of Justice, and why, I pray you, will not ye subscrive the

Covenant? Ye will say to me, ye are employed by his Majesty in some special affairs, and you cannot with your honour subscrive the Covenant; this is a bra answer indeed, there is not the meanest man that gathers up twenty merks for the king per annum, but may have this hole to go out at, then we shall have a bra subscriving; yea, there is but one man between God and you, get by that man, and get to God.

And in the second place, Why do not ye Noblemen subscrive the Covenant? Ye will say *noli me tangere*, howsoever I'll give you a touch; It may be you will be put to it; ye will say, We must ride in Parliament Order, the meanest man must go foremost and subscrive the Covenant, and then we will come after; that is a bra answer indeed; you have a fashion in the south part of Scotland, that when ye come to a Foord, the Jack-man must venter over first upon his weak weary Naig, and if he can go and come back again, then up comes the Laird mounted on his stately steed, and owre goes he: this is no right. But we that are Highlanders have a better fashion, for we usually come on foot, and when we come to the Foord we are laith to leave a man; therefore we join Oxter to Oxter, and Arm to Arm, and leaps altogether in the Foord, and if one drowns all drowns; even so here, set your hands to the Covenant, and if ane perish let all perish.

Now I'll speak a word to you of the town of Edinburgh; and albeit I see two of your chief Chairs are empty, yet have at you. And why do you not subscrive the Covenant? It may be ye will say ye are in Office now, stay till the next year till your Office be out, then ye will subscrive the Covenant; that is a bra answer indeed; it may be GOD will get this wark done ere the next year; what will your thanks be then? Get your Clerk-Register and look o'er your Rolls, and see if ever the town of Edinburgh suffered for joining with the Kirk of Scotland.

Last of all, I have a mind to speak a word to you who are Straugers; (and then turning himself about to the place where the Provost and Baillies of Aberdeen sat;) and what is the reason ye subscrive not the Covenant? It may be ye will say, Ye came here about your Civil Affairs; and when ye came out ye resolved not to subscrive the Covenant; will ye take my advice? I say, Aberdeens-men, will ye take your word again, and go home and drink the Cup of *Bon Accord*, and join in to the Kirk of Scotland, and subscrive the Covenant; and so Farewell.

FINIS.

K